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The Sesquicentennial of Thoreau's First Book

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This year marks the 150th anniversary of two of Thoreau's most significant works: "Civil Disobedience," first published in 1849 as "Resistance to Civil Government"; and *A Week on the Concord and Merrimack Rivers*, the first of only two books Thoreau published during his lifetime. The other, of course, was *Walden*, which is frequently reprinted along with "Civil Disobedience" in editions that neatly provide all that many readers know about Thoreau. Even for the far-more-knowledgeable readers of the *Bulletin*, Thoreau's first book may represent somewhat uncharted territory, more familiar than *A Yankee in Canada*, but probably less-traveled than Thoreau's two other posthumously-published excursions, *Cape Cod* and *The Maine Woods*.

There are various reasons for the relative neglect of *A Week*. "Read the best books first, or you may not have a chance to read them at all," Thoreau advises in the "Sunday" chapter. There, as in the "Reading" chapter of *Walden*, Thoreau helped to establish a cult of "classics" that has worked against a fuller appreciation of *A Week*. Certainly many have taken him at his word, reading *Walden* while ignoring Thoreau's lesser or at least lesser-known first book. And that situation is fairly common among nineteenth-century American writers, who are frequently viewed through the narrow lens of a single text: as Hawthorne is *The Scarlet Letter*, Melville is *Moby Dick*, and Twain is the *Adventures of Huckleberry Finn*, or even more simply *Huck Finn*, so Thoreau is *Walden*, perhaps with a bit of his identity spilling over into "Civil Disobedience." In fact, readers of editions containing both texts might be excused for viewing that essay as a kind of appendix to *Walden*. Faced with the competition of that formidable combination, *A Week* has inevitably spent a good deal of time languishing on the shelf, occasionally dusted off by scholars, but read or taught only by the most dedicated students of Thoreau.

> ***At length, on Saturday, the last day of August, 1839, we two, brothers, and natives of Concord, weighed anchor in this river port; for Concord, too, lies under the sun, a port of entry and departure for the bodies as well as the souls of men; one shore at least exempted from all duties but such as an honest man will gladly discharge.***

Even if the competition were less stiff, *A Week* itself would present a significant obstacle to potential readers, students, and teachers. In short, it is a very long book—no match for Melville's behemoth, but *long* and, if truth be told, sometimes rather tediously so. What Dr. Johnson said of *Paradise Lost*—"None ever wished it longer than it is"—is no doubt equally true of *A Week*. Certainly it is one of the longest weeks on record, far longer than the Biblical account of Creation, and stunningly long considering that it purports to be simply an account of a relatively uneventful excursion on the Concord and Merrimack Rivers. "We must have our libraries enlarged, if Mr. Thoreau intend to complete his autobiography on this scale," James Russell Lowell wittily remarked in his review of *A Week* in the December 1849 issue of the *Massachusetts Quarterly Review*. Although he praised portions of the book, especially the poetic descriptions of natural phenomena, he was far less impressed by the numerous poems Thoreau included in *A Week*, observing that "better things can be got out of Herbert and Vaughan and Donne than the art of making bad verses." More crucially, he vigorously objected to Thoreau's extended digressions. "We come

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upon them like snags, jolting us headforemost out of our places as we are rowing placidly up stream or drifting down," Lowell complained. "We could forgive them all . . . were they put by themselves at the end of the book. But as it is, they are out of proportion and out of place, and mar our Merrimacking dreadfully. We were bid to a river-party, not to be preached at."

Although the answer seemed self-evident to him, Lowell actually raised the fundamental question about Thoreau's intentions in *A Week*. Does he invite readers to a river party, eager to introduce them to the same magical world he so often showed to local friends and visitors to Concord? Or was the river excursion simply a pretext, the ostensible motive for a far-more-ambitious journey through space and time? At the risk of seeming to waffle or weasel, always fatal moves to make among Thoreauvians, I would describe the river excursion as both text and pretext, at once the central focus and the fictitious story of the book.

By fictitious, I do not mean that the account of the excursion did not correspond to actual events, which in large part it did. Thoreau and his brother, John, did leave Concord on August 31, 1839 for a jaunt to the White Mountains of New Hampshire, traveling much of the way in the *Musketaquid*, a fifteen-foot dory they had built that spring and christened with the Indian name for the Concord River. As he indicates in the "Thursday" chapter—in which Thoreau actually covers eight days of the two week journey, from Thursday, September 5 through September 12—after leaving their boat below Hooksett, New Hampshire, the brothers continued on foot and by stagecoach to the White Mountains, where they hiked, admired the scenery, and climbed Mount Washington before returning by stagecoach to Hooksett. As in *Walden*, where he compressed the two years and two months he had lived at the pond into a narrative of a single year, Thoreau in *A Week* compressed an unwieldy length of time into one that was at once formally satisfying and symbolically resonant. But such adjustments are not why I call the excursion the fictitious story of *A Week*. By that, I mean that it was not the *true* story of the book, which had its genesis more than two years after the 1839 trip and which ultimately traced a far more meandering course than the brothers had charted on the Concord and Merrimack Rivers.

That story began in January 1842, when John Thoreau, Jr., contracted lockjaw and soon died in his brother's arms. Before that, Thoreau had planned an essay about their 1839 excursion, but he had done little more than jot down a few passages in the Journal. After John's death, he began to plan a book, at once an elegy to his brother and a memorial to their undying friendship. As in the most famous of elegies in English, Milton's "Lycidas," Thoreau in *A Week* would mourn another young man "dead ere his prime."

Thoreau clearly hoped the book would in some way compensate the world for the premature death of John, whom many had viewed as the more promising of two brothers.

The works were similar in other ways as well, since each reveals its author's intense preoccupation with literary fame. By the time he finally embarked on *A Week*, the book had thus come to carry a double burden. Thoreau clearly hoped the book would in some way compensate the world for the premature death of John, whom many had viewed as the more promising of two brothers. (In *A Week* it is often impossible to distinguish between them, since they tend to merge into a kind of compound figure— "we two, brothers, and natives of Concord," as Thoreau describes them at the opening of the voyage in "Saturday.") At the same time, the book was heavily freighted with Thoreau's own literary ambitions, ambitions that had previously been almost completely frustrated.

In perhaps the biggest gamble of Thoreau's literary career, he consequently let almost everything ride on *A Week*. During the seven years following his graduation from Harvard College in 1837, Thoreau delivered a few lectures in Concord and published some essays, poems, and reviews, most of them in the *Dial*, the final issue of which appeared in April 1844. By then, even his mentor Emerson had begun to doubt that Thoreau would ever fulfill his early promise. Determined to prove him wrong, as well as to move out from under Emerson's increasingly long shadow, Thoreau in the fall of 1844 began to gather material for *A Week*. At Walden Pond, where he moved in 1845 primarily to gain the leisure to write the book, Thoreau completed two drafts of *A Week*. Emerson, to whom he read portions of the manuscript in July 1846—appropriately, as the two men lounged under the shade of an oak tree on the bank of the Concord River—described it in a letter as "pastoral as Isaak Walton, spicy as flagroot, broad & deep as Menu," a reference to the Hindu scriptures both writers admired. Bronson Alcott was equally enthusiastic. After returning from a visit to Thoreau "at his hermitage on Walden," where he read aloud some extracts from the second draft in March 1847, Alcott observed in his journal that the book portrayed "a dreamland lying wild and yet unvisited here in New England, and still remote from everybody but the bold dreamer himself."

By the time he left the pond in September 1847, Thoreau had also completed the first version of *Walden*. He may well have conceived of that book as a kind of sequel, the account of "*a natural life*" Thoreau envisaged near the end of "Friday," the final chapter of *A Week*. But *A Week* was clearly his first love—certainly it was a labor of love, one that in ambition and scale dwarfed the earliest and comparatively slight version of *Walden*. Unable to find a publisher for *A Week* in 1847, that winter Thoreau found time to write and deliver some lectures, including one on his arrest and brief imprisonment in 1846. He also briefly described that event in the "Monday" chapter of *A Week*, which he continued to revise and expand during 1848. Once again failing to find a publisher willing to take a risk on the book, Thoreau finally agreed to publish *A Week* at his own expense, hoping to pay the costs out of his earnings from sales of the book. Early in 1849 he was busy revising portions of the manuscript even as he corrected proofs of the early chapters, so busy that he apparently made very few revisions in the lecture he sent off to Elizabeth Peabody for publication as "Resistance to Civil Government" in *Aesthetic Papers*. The lecture, destined to become one of the most famous of all political essays, appeared in the first and only issue of that obscure journal in May; at virtually the same moment, *A Week* was officially published by the Boston firm of James Munroe and Company on May 30, 1849.

Although it received a fair amount of attention, the reviews were mixed, and the book was a commercial fiasco. We learn from Thoreau's Journal that, of the thousand copies in the first edition, Thoreau gave away about seventy-five, roughly a third of the 200-and-some copies the book sold by October 1853, when his publisher, "falsely so

called," returned to him the 706 unsold copies of the first edition, 256 bound copies and 450 in sheets. The printer had tied together the unbound copies in batches of fifty protected by paper wrappers inscribed "Henry D. Thoreau's /Concord River," so Munroe and Company had only to cross out "River" and write "Mass." before shipping them to him by freight wagon. "They are something more substantial than fame, as my back knows, which has borne them up two flights of stairs to a place similar to that to which they trace their origin," Thoreau ironically observed in the Journal. "I have now a library of nearly nine hundred volumes, over seven hundred of which I wrote myself. Is it not well that the author should behold the fruits of his labor?"

In financial terms, all Thoreau had to show for *A Week* was a debt of $290, a debt he had still not fully paid off by October 1853. In artistic terms, however, the failure of *A Week* proved to be a boon, since he was consequently unable to publish *Walden* soon afterwards, as he had originally planned. During the five years before it was finally published in August 1854, and especially after 1852, Thoreau radically revised and expanded *Walden*, transforming it into the expansive, richly-detailed, and densely-layered account that would ultimately gain him so much admiration and attention. Had he not reworked *Walden* so drastically, the book would almost surely not have become either an acknowledged "classic" or even the standard against which *A Week* has so often been judged a failure.

I think there is more of Thoreau in A Week *than in anything else he wrote.*

Thoreau's first book was far more than a noble failure, the springboard to a later and far-greater success in *Walden*. On the contrary, I would argue that *A Week* has even greater claims on the attention of readers, or at least those who are interested in understanding Thoreau rather than simply getting his best book under their belts. In fact, I think there is more of Thoreau in *A Week* than in anything else he wrote. As many of its admirers have observed, the book contains some of his most luminous and lyrical descriptions of nature, descriptions that are deeply informed and infused by his loving remembrance of his brother, John. But if that were all the book offered we might be content with *The Concord and the Merrimack*, an edition from which Dudley Hunt omitted all of the poems, both Thoreau's and numerous others he quoted, and most of the digressions from *A Week*.

I say "most" because Hunt retained many passages where Thoreau effectively conceals the fact that he is digressing. One is the extended catalogue in "Saturday" on the fish of Concord River, which James Russell Lowell described as "the work of some bream Homer," adding that in comparison with Thoreau's empathetic descriptions Isaac Walton's "tench and dace are but the poor transported convicts of the frying-pan." Hunt also retained Thoreau's accounts of conflicts between the Indians and early settlers of the towns along the rivers, so tightly are those passages woven into the travel narrative. Thus, even in Hunt's spare edition readers are rewarded by numerous episodes of ever-increasing power culminating in the gripping account of Hannah Dustan's escape from the Indians in "Thursday," arguably Thoreau"s most spell-binding foray into the colonial history of New England.

What of the other digressions, the so-called "reflective essays" that Hunt omitted from *A Week*? In the case of several of the pieces Thoreau had originally published in the Dial—notably "Anacreon" in "Tuesday," "Aulus Persius Flaccus" in "Thursday," and "Homer. Ossian. Chaucer," divided between "Sunday" and "Friday"—one could say with a good deal of justice that he loved those early essays not wisely but too well. Nonetheless, he inserted them into the book, so the idea of removing them is rather amusing, especially given Thoreau's intense aversion to any editorial meddling. After all, he nearly had apoplexy when his friend George William Curtis, the editor of *Putnam's Magazine*, removed some "heresies" from the initial installments of *A Yankee in Canada*—in fact, Thoreau was so outraged that he demanded the return of the manuscript, which was not published in full until after his death. And he was equally furious when James Russell Lowell, by then the editor of the prestigious *Atlantic Monthly*, omitted a sentence from "Chesuncook," where Thoreau had observed of the pine tree, "It is as immortal as I am, and perchance will go to as high a heaven, there to tower above me still."

A Week contains even stronger doses of such pantheism, as well as far-more-challenging heresies. Before it was published, his Aunt Maria worried that parts of the book were blasphemous, and that no one would be able to persuade Thoreau to omit those passages. (Aunt Maria obviously knew her man!) She was probably most upset by the extended critique of the Christian church in "Sunday," where Thoreau blithely scattered bombshells like "It is necessary not to be Christian, to appreciate the beauty and significance of the life of Christ." At the time, his religious sentiments were far more radical and provocative than either his political stand in "Resistance to Civil Government" or his social critique in *Walden*. Responding to that "misplaced Pantheistic attack on the Christian faith," one reviewer asked Thoreau to "reconsider his too rashly expressed notions," while another questioned whether he would ever approach "nearer to the common sense or common wisdom of mankind."

The controversial critique in "Sunday" is an important part of what may be viewed as Thoreau's spiritual and intellectual autobiography in *A Week*. Elsewhere in the book he displays the results of his early reading, as well as his interest in themes like friendship, subject of the long digression in "Wednesday." That was an implicit memorial to John, but the other digressions had a wider range and resonance. What ties together the various and seeming disparate materials in the book is the exploration of sources. As the brothers voyage up the Merrimack, finally journeying by foot to the pure sources of the river in the White Mountains, so Thoreau carries his readers back to beginnings: back in literature to Homer, an inexhaustible font of poetic inspiration; back to the ancient scriptures, Hindu and Christian, which might still yield spiritual fruits to the all-too-practical Yankees; and back into the history of New England.

But the book finally carries us forward. Having explored the sources of his own and his nation"s identity—the past, both personal and regional; the religious traditions of the East; and the cultural traditions of the West—Thoreau returns with his brother to Concord, where they "leaped gladly on shore" late in the evening of September 13, 1839. They thus return in concord to Concord, the terra firma of their future lives. In fact, John would be buried in his native soil little more than two years later, leaving his brother to mourn the early loss of friendship and youth. By writing *A Week*, however,

Thoreau struggled to transform loss to gain, grief to hope and reassurance. The book consequently records his tenacious belief in the restorative powers of nature, the signs of which Thoreau discovers throughout *A Week*.

The book was also a testament to his tenacious belief in his own creative powers, a belief that sustained him in the face of obstacles that would doubtless have silenced a less-confident writer. In retrospect, we are perhaps all too aware of the mixed reception and commercial failure of the book. In contrast, Thoreau felt only anticipation on May 26, 1849, when he went to Boston to pick up his author's copies and excitedly returned to Concord, where he proudly presented copies of *A Week* to friends like Alcott and Emerson. Nearing his thirty-second birthday, Thoreau must have thrilled finally to hold in his hands the product of a process that had occupied him on and off for nearly ten years: a clothbound book measuring roughly five by eight inches and containing 413 pages of text, followed by a page with an advertisement boldly announcing:

"WILL SOON BE PUBLISHED,
WALDEN,
OR
LIFE IN THE WOODS,
BY
HENRY D. THOREAU."

It was probably the most satisfying moment of his literary career, and it is a moment worth recalling as we celebrate the 150th anniversary of the publication of *A Week*.

Cape Cod Excursion
October 8 - 11
Join Adam Gamble, author of *In the Footsteps of Thoreau* for a three-day excursion following Thoreau's 1849 walk from Eastham to Provincetown. Lodging and non-lodging packages available. Reservations must be made by October 1. For more information contact the Society office or see our Web site: www.walden.org/society

Seed and Fruit: Images for Means and Ends in Reform and Civil Disobedience

Antonio Casado da Rocha

[Editor's Note: The author is a doctoral candidate in Spain, concentrating on "Civil Disobedience," who studied for a few months at the Thoreau Institute, through July 12.]

We are all now familiar with Thoreau's "great faith in a seed." What is normally overlooked is that the celebrated quote from "The Succession of Forest Trees"—"convince me that you have a seed there, and I am prepared to expect wonders"—continues like this: "I shall even believe that the millennium is at hand, and that the reign of justice is about to commence, when the Patent Office, or Government, begins to distribute, and the people to plant, the seeds of these things."[1]

Thus the image of the seed is memorably linked to the ideal result of justice for all, and—now that the millennium is really at hand—to the activities of 20th century champions of social justice such as Mahatma Gandhi (1869-1948), or Martin Luther King, Jr. (1929-1968). Thoreau's influence on these two reformers is well known and often invoked. However, the story of this influence is complex and can be expanded to include other sources, such as the writings of Samuel Taylor Coleridge (1772-1834). The aim of this note is to shed some light on that story, by focusing on a particular theme: the old controversy on whether the means are justified by the end.

To begin with, let us consider two examples. As anybody knows, Gandhi rejects violence as a tool for social change. His rationale is that means and ends are intrinsically connected. "If one takes care of the means, the end will take care of itself," he is reported to have said.[2] And ever since the beginning of his career as a writer, Thoreau also emphasized that the ends, the results, do not justify every means. As far as reform is concerned, proper means—what he called "good beginnings"—are as necessary as worthy ends. As he wrote in "Reform and the Reformers": "I cannot bear to be told to wait for good results, I pine as much for good beginnings. We never come to final results, and it is too late to start from perennial beginnings."[3] The latter sentence encapsulates the gist of Thoreau's attitude towards the means versus ends problem. On the one hand, worthy ends are hardly attainable in the course of a lifetime, so they do not justify every means: life is too dear. After all, "a man cannot do every thing," so "it is not necessary that he should do something wrong."[4] On the other hand, we do need to come to some results, so we must begin with the best available means. It is already too late to keep on improving our means until doomsday comes. This refusal to wait—either for the perfect end or for the perfect means—is also appreciable in the apology of impatience written by Martin Luther King: "justice too long delayed is justice denied."[5]

When someone advocates for nonviolent civil disobedience as a tool for reform, the point is usually made that evil means cannot bring about good ends. Then Gandhi's authority is invoked: "The means may be likened to a seed, the end to a tree: and there is just the same inviolable connection between the means and the end as there is between the seed and the tree."[6]

What is less known is that, quite ironically, Gandhi could have taken this idea from Thoreau's writings on John Brown. Let us remember that, in "A Plea for Capt. John Brown," Thoreau argued "that like the seed is the fruit, and that, in the moral world, when good seed is planted, good fruit is inevitable, and does not depend on our watering and cultivating."[7]

It is a well-documented fact that Gandhi cited Thoreau as one of the foremost influences in his life, and had read "Civil Disobedience" from the 1866 anthology *A Yankee in Canada*.[8] Of course, *A Yankee* included the text of "A Plea." Despite the often overlooked but unequivocal reference to bloodshed in "Civil Disobedience,"[9] Gandhi might have had "A Plea" in mind when he recognized that "Thoreau was not perhaps an out-and-out champion of non-violence."[10]

And, quite obviously, the chain does not end in Thoreau, who was also subjected to various influences. Thus it is not surprising to read in the correspondence of Coleridge (letter dated August 1820) the following statement: "There is no way of arriving at any sciental End but by finding it at every step. The End is in the Means: or the adequacy of each

Mean is already its end."[11]

It is not surprising at all because metaphors dealing with fruits and seeds are simply pervasive. According to Robert D. Richardson, Jr., it was Emerson who picked out the seed metaphor from the Quakers: "George Fox's chosen expression for the God manifest in the mind is the Seed. He means the seed of which the Beauty of the world is the flower and Goodness the fruit."[12] Also, in the essay "Compensation" Emerson wrote: "Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end preexists in the means, the fruit in the seed."[13] In turn, the Quakers could have gotten their metaphors from numerous passages in the King James Version of the Bible.[14]

Although Gandhi is usually credited for the pervasive analogy seed:tree/means:end, the image of the seed and the fruit was used for the same purpose in nineteenth century Anglo-American literature, by Coleridge, Emerson, and Thoreau, among others. Their common purpose was to clarify the issue of what kind of tools should be used in order to achieve a desirable goal, be it truth or justice. All these authors stress an intimate connection between the means and the ends, the method and the result. Most literature about civil disobedience depicts Thoreau as the inventor of civil disobedience, a "bold method of moral resistance."[15] The emphasis is here on civil disobedience as a means or "method," while the word "moral" suggests acceptable and nonviolent disobedience, as opposed to immoral, unacceptable, violent resistance.

This view seems to forget Thoreau's ultimate argument in "A Plea"—namely, that "the question is not about the weapon, but the spirit in which you use it."[16] Thoreau himself wrote in his manuscript for the lecture that he was writing not only about Brown's "actions," but also about his "character."[17] Thoreau saw Brown as a "man of ideas and principles" who was determined to bring about justice "cost what it may." In this sense, he was not primarily concerned with John Brown's weapons and deeds, but with his ends.

Although Thoreau's main points in "A Plea" do not contradict in any relevant respect the message of "Civil Disobedience,"[18] civil disobedience is defined by mainstream philosophers (such as John Rawls) as "a public, non-violent, conscientious yet political act contrary to law usually done with the aim of bringing about a change in the law or policies of the government."[19] Sure, its non-violent character clearly helps civil disobedience to enable a non-coercive dialogue that addresses the sense of justice of the community; that certainly is a good reason to prefer civil disobedience to other means of bringing about social change, but it does not make civil disobedience something good in itself. The justification of every particular civil disobedience cannot rest alone on the goodness of the means employed, for more fundamental than the just means to fight injustice is the set of principles that tells us what makes a law (or an act of disobedience) unjust.

Naturally, this leaves open questions about what is the best set of principles, about what ends we should strive for, and about what is the relationship between means and principles and ends. But Thoreau's writing is all about that. It would be a mistake to think that he has only provided us with the right weapons to fight injustice; more than that, he has provided us with the right spirit in which this fight should be fought: one of "simplicity, independence, magnanimity, and trust."[20] Although he was keenly aware of the organic connection between means and ends, Thoreau's reform papers are not primarily concerned with the means, with the tools. Rather, they share with his other writings their concern with the principles and with the ends, with the real moral question: the question of what it is like to live a good and just life.[21] Otherwise, an excessive emphasis on the means simply leads to having "improved means to an unimproved end."[22] We should not forget that civil disobedience is just a tool; perhaps a better tool than others, a seed that is more likely to yield good fruit, but nevertheless we should be careful not to "become the tools of our tools."[23]

Indeed, "it is a characteristic of wisdom not to do desperate things."[24] As the Chinese saying goes, the first step to wisdom is getting things by their right names.[25] Is "civil disobedience" the right name for what Thoreau initiated and Gandhi and others continued? There are a lot of definitions of civil disobedience around; some of them even imply that Thoreau's case did not qualify as orthodox civil disobedience. That is why my own definition is a particularly broad one: for me, civil disobedience is a public and deliberate illegal act that is civilly performed, and this fits with Thoreau's own act of disobedience. But, what is to be civil? The *Oxford English Dictionary* lists a good number of meanings—way too many to make much sense of the word. Assuming that it was Thoreau who coined the expression "civil disobedience," the most reasonable thing to do in order to know what "civil" means there is to look at Thoreau's writings and see how he uses the word "civil" in other contexts. I have done that, and my conclusion is that most of the time Thoreau uses the word "civil" meaning "civilized" and in sharp contrast with "the wild." (Thus Walter Harding hit the mark when in 1969 he gave a lecture entitled "Civilized Disobedience.")

Civil or civilized disobedience is justified through a threefold process of public dialogue involving principles, means, and ends. Principles explain why sometimes the law is civilly disobeyed. Means explain how the law is civilly disobeyed. Ends explain what the law is civilly disobeyed for. The principles naturally bring about the means, and the means bring about the ends. The delicate intertwining of these three elements makes it unwise to evaluate one element independently of the others. One cannot evaluate the means without taking into account the ends and the principles ("the question is not about the weapon"). One cannot evaluate the principles without taking into account the means and the ends ("by their fruits ye shall know them"). One cannot evaluate the ends without taking into account principles and means ("I pine as much for good beginnings"). Eventually, principles, means and ends are woven together in traditions. Traditions evolve because we gradually discover that some principles are better reasons for action than others are; that some means work better than others do; that some ends are worthier than others are. To say that principles, means, and ends cannot be evaluated separately does not mean that they cannot be evaluated at all. Thus to recognize pluralism (there are different traditions) does not entail relativism (for traditions flourish and decay).

Notes

1 *The Natural History Essays*, ed. Robert Sattelmeyer (Salt Lake City: Peregrine Smith Books, 1980), 91.

2 Quoted in Howard Ryan, *Critique of Nonviolent Politics: From Mahatma Gandhi to the Anti-Nuclear Movement*, 1996 <http://www.netwood.net/~hryan/ch20.htm>.

3 *Reform Papers*, ed. Wendell Glick (Princeton: Princeton University Press,1973), 184. Subsequent references to this edition shall be designated RP.

4 RP, 74.

5 "Letter from Birmingham City Jail," in *Civil Disobedience in Focus*, ed. H. A. Bedau (London: Routledge, 1991), 72.

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6 M. K. Gandhi, *Non-Violent Resistance (Satyagraha)* (New York: Schocken Books, 1961), 10.

7 Thoreau's intention is more clearly stated when he adds: "when you plant,or bury, a hero in his field, a crop of heroes is sure to spring up. This is a seed of such force and vitality, that it does not ask our leave to germinate" (RP, 119).

8 See Michael Frederick, *Transcendental Ethos: A Study of Thoreau's Social Philosophy and Its Consistency in Relation to Antebellum Reform*, A Thesis in the Field of History for the Degree of Master of Liberal Arts in Extension Studies, Harvard University, November 1998 <http://www.walden.org/thoreau/>.

9 "But even suppose blood should flow. Is there not a sort of blood shed when the conscience is wounded?" (RP, 77).

10 Quoted in Michael Frederick, op. cit.

11 *Collected Letters of Samuel Taylor Coleridge*, ed. E. L. Griggs, 6 vols. (London and New York: Oxford University Press, 1956-71), 5:98.

12 Emerson quoted in Henry David Thoreau, *Faith in a Seed: the Dispersion of Seeds and Other Late Natural History Writings*, ed. Bradley P. Dean (Washington, DC: Island Press, 1993), 16.

13 *The Complete Writings of Ralph Waldo Emerson*, 2 vols. (New York: Wm. H. Wise & Co, 1929), 1:156.

14 Let us consider just a sample: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them" (Matthew 7:17-20).

15 *The Variorum Civil Disobedience*, ed. Walter Harding (New York: Twayne Publishers, 1967), 74 (my emphasis).

16 RP, 133.

17 Bradley P. Dean & Ronald W. Hoag, "Thoreau's Lectures After Walden: An Annotated Calendar", in Joel Myerson, ed., *Studies in the American Renaissance* (Charlottesville: The University Press of Virginia, 1996), 308f.

18 Cf. RP, 115, 68.

19 John Rawls, *A Theory of Justice* (Cambridge, MA: Harvard University Press, 1971; Oxford: Oxford University Press, 1972), 364.

20 *Walden*, ed. Lyndon Shanley (Princeton: Princeton University Press, 1971),15.

21 Not only for oneself: although Thoreau has too often been portrayed as an anarchical individualist with no interest in society, it seems to me clear that he was deeply concerned about what a healthy democratic community was like. After all, his motto in *Walden* was to play chanticleer in the morning, if only to wake his neighbors up.

22 *Walden*, 52.

23 Ibid., 37.

24 Ibid., 8.

25 E. O. Wilson is fond of quoting this Chinese saying. See his book *Consilience* (New York: Alfred A. Knopf, 1998), 4

Government is at best but an expedient; but most governments are usually, and all governments are sometimes, inexpedient.
"Civil Disobedience"

Book Review: *The Remarkable Mrs. Ripley* — *Sandra Harbert Petrulionis*

Joan W. Goodwin. *The Remarkable Mrs. Ripley: The Life of Sarah Alden Bradford Ripley*. Boston: Northeastern University Press, 1998. 399 pp. $35.00, cloth.

Most visitors to Concord's Old Manse leave that historic site desirous to know more about the refined woman whose portrait hangs in the parlor and who lived in the manse from 1846-1867. Now, in Joan Goodwin's new biography, the story of this fascinating and long-neglected woman unfolds. *The Remarkable Mrs. Ripley: The Life of Sarah Alden Bradford Ripley* chronicles the life of this noted 19th-century intellectual who inspired and taught some of the century's most influential thinkers, including her nephew Ralph Waldo Emerson. This work is a forty-year labor of love that began after Goodwin's own first tour of the Manse. But then, as with Ripley, life intervened. Goodwin raised her children, aided her husband with his professional responsibilities, worked, and, finally, returned to Ripley with renewed sensitivity to the gaps that comprise a woman's life.

Goodwin makes extensive use of Ripley's correspondence, and these letters reveal Ripley's private life as well as document the range of her knowledge. At a time when higher education was denied to women, Ripley taught herself German and French, proceeded to learn Latin and Greek, and soon her expertise extended to mathematics, chemistry, astronomy and botany. According to Harvard University President Edward Everett, Ripley could have filled any faculty position at the institution. Instead she raised seven children, helped her husband run their Ripley School, and read voraciously in her "spare time."

Goodwin brings home the routine inequity of Ripley's time by contrasting her with Waldo Emerson. Goodwin suggests that nothing could be further from the truth than Emerson's thoughtless claim that Ripley was "entirely domestic in her habit and inclination." Certainly, Emerson admired his aunt, but Goodwin contends that he was oblivious to the conditions imposed on her. In a wry observation regarding Emerson's habit of dropping by the busy Ripley household, Goodwin notes: "He could go back to his study and spend whole mornings undisturbed. Sarah had boys waiting to recite, dinner to put on the table, parish visits to make, and a full mending basket whenever she found time to sit down. Yet she could interest her transcendental nephew with intellectual riches when he chose to drop by."

The book devotes much attention to Ripley's mid-life spiritual crisis, which left her increasingly skeptical-and ultimately unconvinced-of Christianity's rationality. At this juncture, the often trying nature of Ripley's relationship with Mary Moody Emerson becomes apparent in their correspondence as Mary Emerson, a domineering Calvinist, refused to yield Ripley's soul without a fight. Ripley minced no words in writing to her friend: "'It is fine indeed for you to peep through a loop hole of your retreat of Epicurean leisure, and banter us about looking with expectation into the pages of the future. What have we to read there but labour and exertion, exertion till soul and body both are sick, and all for what? That the mortal part of those depending upon us may be clothed and fed and trained to take their part in the great struggle for existance [*sic*]. You speak of popularity, the butterfly, the

rainbow of the boy, what has that to do with the realities of life!'" In addition, Goodwin reveals the extent to which Mary Emerson blamed Ripley for the spiritual upheaval experienced by Waldo Emerson, in whose career both women took a personal interest. On one occasion, she accused Ripley of "'early infect[ing] him with infidelity.'"

In later years, Ripley was especially devoted to the study of lichens, a subject on which she and Henry Thoreau often consulted. Goodwin's Acknowledgements relate an author's "moment" to cause all researchers to gasp: when once permitted to tour the Manse by herself, Goodwin discovered, intact in a corner of the attic, Ripley's lichen collection.

The Remarkable Mrs. Ripley is an absorbing story of an extraordinary woman. With no pretense or jargon, it lays out the dilemmas faced by a brilliant woman in a demanding intellectual age. Particularly when considered with Phyllis Cole's recent outstanding biography of Mary Moody Emerson, this study assesses the influence of these women on some of the men credited with shaping an era. Goodwin may have taken longer than she intended to research and write this book, but her portrait of "'Woman Thinking'" is, like all meaningful endeavors, well worth the wait.

President's Column — Elizabeth Witherell

"All change is a miracle to contemplate; but it is a miracle which is taking place every instant."

Dale Schwie included this quotation from "Economy" in the absorbing presentation about Herbert Wendell Gleason that he gave on Friday evening at the Annual Gathering and I used it in my remarks at the business meeting on Saturday morning because it fit the Society's current circumstances so well. The changes of the past few years have given us a new set of bylaws and a fifteen-member Board of Directors that better represents the wide-ranging interests of the Society's national membership. The four newest members, Susie Carlisle, Bob Hudspeth, John Hanson Mitchell, and Joe Wheeler, are the excellent end product of the Society's first-ever open nomination process. The Shop at Walden Pond makes a profit for the Society, and what's more important, it introduces thousands of visitors each year to Thoreau and to the Society. While some of these changes may seem miraculous, they have indeed been going on every instant for quite some time.

In reviewing the accomplishments of the past year at the business meeting, I began with the Society's mission statement, and I'll use it again here for this redaction of my presentation:

The purpose of the Society shall be to honor Henry David Thoreau, to stimulate interest in and foster education about his life, works, and philosophy and his place in his world and ours, to coordinate research on his life and writings, and to act as a repository for Thoreauviana and material relevant to Henry David Thoreau.

This is the framework for our efforts, and our progress can be measured by how we build on that framework. It's a pleasure to review for you some of the activities we engaged in during 1998 and 1999. We honored Thoreau with events that included a walk to his grave in Sleepy Hollow on May 8, led by Board member Bob Galvin, and a very successful lecture series co-sponsored with the Thoreau Institute and the Concord Museum. The books and exhibits at the Shop help stimulate interest in Thoreau's life, and we foster education about him in our publications.

This year, in addition to the *Concord Saunterer* and the *Thoreau SocietyBulletin*, the Society has published a reprint of Harding and Meltzer's popular *Thoreau Profile*, and has worked with Houghton Mifflin to bring out the first three in a series of attractive paperbacks. Each collection of quotations in this series was compiled by a particularly well-qualified Thoreauvian who provides a fascinating introduction—Laura Dassow Walls for *Material Faith: Thoreau on Science*; Martin Bickman for *Uncommon Learning: Thoreau on Education*; and J. Parker Huber for *Elevating Ourselves: Thoreau on Mountains.*

The Society's involvement with the Walden Woods Project in the Thoreau Institute, and especially the Henley Library, has been our primary contribution to the coordination of research about Thoreau. The Adams, Harding, Robbins, and Thoreau Society collections are now available to researchers and readers; in May, the Thoreau Edition Archives were added to the Society's collections. (At a meeting on Sunday afternoon following theAnnual Gathering, members of the Board met with several scholars interested in using the collections for their work.)

We as a Society have continued to lend our official support to efforts to preserve Walden Woods and other areas associated with Thoreau. Individual members have been active in the work to keep cell towers from being built on Pine Hill, in the Town's plan to make the Thoreau birthplace a center for education, and in attempts to keep Estabrook Woods intact.

While the Society and its members have been involved in these and other enterprises, I have not been idle myself: at the end of June, after several months of preparation, I moved the Thoreau Edition to Northern Illinois University in DeKalb, Illinois. You know, Thoreau loved a paradox, and he'd enjoy the irony in this situation: in the course of making known to the world the exact words of the man who said "Simplify, simplify," we've amassed 10,000 pounds of paper! We'd been at UCSB for sixteen years: it was like prying an abalone off a rock to get us out of the Library there. But Northern has proved to be a generous new home for the Edition, and I have an excellent and enthusiastic new Assistant Editor, Dr. Lihong Xie, and two graduate assistants, Minka Misangyi and Mary Shelden. I'm now living in Batavia, Illinois: my husband Michael, who is an experimental high energy-physicist, has just become the Director of Fermi National Accelerator Laboratory there. Only research takes place at Fermilab, no defense work, and there are no reactors, only accelerators. The lab sits on 6800 acres of prairie, and has a prairie restoration project and a herd of bison; the Illinois prairie bike path runs right through the property, and people come in to walk the grounds and fish in the stocked ponds on site. For a federal facility, it's surprisingly Thoreauvian. Of course there'll be no blurring of seasonal lines here, as there was in coastal California. I think Henry will be happy in Illinois.

1999 Thoreau Society Annual Gathering

This year's Annual Gathering, held in Concord July 8-11, was billed as a celebration of the 150th anniversary of "Civil Disobedience" and *A Week on the Concord and Merrimack Rivers*, and there were special events designed to celebrate these works. The keynote speaker Saturday night was Arun Gandhi, the grandson of the great leader of the nonviolent resistance campaign against British colonial rule in India who succeeded to "float the British Empire like a chip," as Thoreau said in the conclusion to *Walden*. Arun Gandhi, currently an educator in nonviolence, who founded the M. K. Gandhi Institute for Nonviolence, headquartered in Memphis, Tennessee, related to the audience in the First Parish Church how his grandfather taught him the principles of nonviolence and "satyagraha" in shrewd and humorous ways, when Arun, as a teenager, had been sent in a state of rage against apartheid from his home in South Africa to stay with his grandfather in India. His grandfather taught Arun to channel his anger and to understand and act upon, in his personal life, the principles Mahatma Gandhi was employing to throw colonial rule off of a nation. Mr. Gandhi's talk was both entertaining and illuminating, providing a respectful but intimate view of Mahatma Gandhi as a teacher, and providing a sense of the detailed ramifications of the Gandhian philosophy of nonviolence. This lecture was followed by a reception and author book-signing with Mr. Gandhi, David Foster, Antonio Casado da Rocha, Harmon Smith, Joan Goodwin, Brad Dean, Stephen Mulloney, Victor Carl Friesen, Joel Andrews, and Eugene Taylor.

Another special event enjoyed by Gathering participants and locals was a reading of "Civil Disobedience" from the front steps of the First Parish Saturday morning, heard by an audience spread out on the lawn. Members of the Thoreau Society and the Thoreau Institute shared reading duties with Mr. Gandhi and local officials and friends. The event was covered by a film crew from C-Span, and also saw an appropriate demonstration by one individual, thinking himself a majority of one, who carried a sign reading "Thoreau was an activist, not a shop or a society," and who was allowed to have his say in peace. The reading was followed by a watermelon reception on the lawn, which was welcome as the day was hot.

Among the workshops on Friday were two on *A Week on the Concord and Merrimack Rivers*. Dr. Barry Andrews led "A Conversation on 'Sunday'" in which a large room of participants sitting in the round shared their thoughts and insights into passages from that chapter of *A Week*, having to do with Thoreau's religion and religious views. The idea of having such open conversations, reminiscent of the kinds of open forums led by Thoreau's Transcendentalist compatriots, Margaret Fuller and Bronson Alcott, seemed to strike a chord with participants, and perhaps there can be more such conversations arranged at future gatherings. Thomas O'Malley gave a talk on "The River of Mythology: Thoreau's *Week*." Several canoe-loads of Society folk paddled on the

Photos by Thomas E. Harris (top left) Beth Witherell begins the reading of "Civil Disobedience;" (bottom left) volunteers Nancy Manning, Sarah Harris, and Nancy Gallagher take a brief break; (above) Arun Gandhi relaxes on the front steps of First Parish Church; (right) lobster dinner at First Parish

(left) participants gathered on the front lawn of First Parish to listen to the reading of "CD;" (below) Antonio Casado da Rocha presents his workshop on "CD" at the Masonic Hall; (upper right) Dale Schwie presents his evening lecture and slide show on Herbert W. Gleason; (bottom right) Arun Gandhi reads from "Civil Disobedience"

actual river Thursday and Sunday mornings, and perhaps on the river of mythology as well along the way. The Thursday morning paddle, to Fairhaven Bay and back, was punctuated by a wonderful storm that blew in and threatened the boaters with a heavy rain on the final leg of their trip, but passed over with only a pleasant little sprinkle. The storm passed quickly but left behind an indelible memory of splendid wind and storm leaves, the bottom pale green of the upturned leaves of swaying trees by the river, in a peculiarly bright light beneath a heavy cover of clouds. Other outdoor activities included a walking tour of Concord on Thusday, and on Friday, canoe trips on Walden Pond, an edible plants nature walk, and "Bog walks" led by Massachusetts Department of Environmental Management hosts, which allowed walkers to see the beauty and ecological patterns of a peculiar local ecosystem frequently mentioned by Thoreau in his Journal. Another outdoor activity was a poetry reading by Stone Soup Poets at the Amphitheater near Walden Pond.

Other workshops included a well-informed discourse on ways of analyzing and justifying Thoreau's approach to civil disobedience in terms of contemporary political theory, by Antonio Casado da Rocha, a young visiting scholar from Spain who made a strong impression on his colleagues of several months at the Thoreau Institute and his audience on Thursday by virtue of his intelligence, insight and enthusiasm. Antonio left for home the Monday following the gathering, and will keep in touch from the Basque country, we are happy to say. There were also workshops presented by an Emerson Society Panel, Richard Randolph, Beth Witherell and Sandy Petrulionis, and Donald Whaley. Leslie Wilson, Curator of Special Collections at the Concord Free Public Library, provided an overview of the Thoreau collection, and discussed an exciting new addition recently deposited: papers of the Hoar family, a prominent family in Concord in Thoreau's time. This collection, donated by a descendent of the family, includes several previously unknown letters from the likes of Emerson, Hawthorne, the famous sculptor Daniel Chester French, and President U. S. Grant. The collection provides a rich source of information and contemporaneous perspective on nineteenth-century daily life and historical events. Another recent addition to the CFPL special collections is a collection of several thousand negatives of photographs by Herbert W. Gleason (about which see the next paragraph).

The evening lectures on Thursday and Friday provided visual feasts with slide shows. One evening the audience was treated to images of Thoreau's Estabrook Country shown by Steve Ells, accompanying an informative and entertaining verbal tour and commentary. Ells has put together a fine book on the Estabrook Country, which is available from the Shop at Walden Pond (781-259-4770). In the other evening lecture, the audience was treated to photographic images of both Thoreau country and the truly great photographer of Thoreau country, Herbert W. Gleason, and his wife, whose faces and life histories were interesting to see and hear about from Dale Schwie, who is writing a biography of Gleason. Dale traced Gleason's evolving career from minister to photographer, revealing the links in a chain of development that grew naturally out of circumstances and character and led to a prodigious and lovely body of photographic work. For years Gleason's photographs have pleased readers of old editions of Thoreau's collected works, and it was fascinating to learn more about this excellent photographer of Thoreau country.

Tom Harris and Beth Witherell led an informative business meeting on Saturday, which, among other things, saw a candid exchange of views in good faith on the issue of procedures for

continued on page 10

amending the Society's bylaws. The business meeting was followed by small group meetings at which heads and members of standing committees met with Society members to discuss the news and business of their committees. A special and moving feature of the business meeting was the airing of a recorded speech by Dr. Martin Luther King, Jr., an address to a Jewish group on the subject of nonviolent civil disobedience. Audience members discovered, or had reaffirmed for them, that Dr. King's magnificent "I Have a Dream" speech in Washington in 1963 was not an exceptional performance, but the product of a naturally eloquent and powerful advocate of nonviolent resistance to civil government in a just cause.

A number of tours were conducted of the impressive new facilities at the Thoreau Institute, including the library and the media center. Susan Godlewski, the Curator of the Institute's special collections, provided information about the impressive holdings that have to be catalogued and about the history of the Institute; and Brad Dean, Director of the Media Center, told tour participants in great detail about the exciting work in progress on the Thoreau Website, both its impressive beginnings in terms of its hardware and software structural foundations, and the ambitious plans for its eventual use as a many-faceted resource for in-depth research and general information. Among other things, a database is being structured to accommodate all of Thoreau's texts, which will be keyword-searchable and highlighted with links to background information such as botanical indexes and maps of Thoreau country, scholarly treatments of relevant topics, and other information and texts. The Media Center's website is evolving daily and can be viewed on the Web at <www.walden.org>. Helen Bowdoin discussed the Thoreau Institute's educational programs, which have already produced several crops of enthusiastic teachers and students ready to seed their localities with insightful and well-crafted educational programs about the life, works, and philosophy of Thoreau, and about how Thoreau's methods of research and discovery in Concord can be applied in their own localities. A group of scholars and researchers also met with Institute staff to discuss their needs and wishes regarding the Institute as a research center for Thoreau studies.

The catered dinners were thought by many to be much improved this year, and the gathering as a whole seemed to have pleased participants very much, having been well organized and run, and having offered an abundance of appreciated events and enjoyable mingling. Many thanks to Tom Harris and family, Thoreau Society staff members Mia LeMay, Karen Kashian, and Jon Fadiman, and the many volunteers and other members of the Society and the Institute who worked hard and provided for an excellent gathering, among them Nancy Gallagher, John Stockman, Ed Engelmann, Nancy Manning, Brad Dean, Debra Kang Dean, Mike Frederick, Lorna Mack, Peggy Brace, Mary Anne Rogers, Dan Schmid, Dave Ganoe, and Diane Bierowicz.

Thoreau Institute Educational Programs

Among the services offered by The Thoreau Institute is a program designed to support educators. From the Thoreau Society's website: "The Thoreau Institute's educational programs and resources are designed to encourage life-long learning about Thoreau. Institute programs aim to bring together the study of literature and the land, to include those world leaders and writers influenced by Thoreau, and to encourage responsible environmental stewardship. While programs are offered to students and the general public, we place special emphasis on classroom-teacher education. To be placed on our programs mailing list, contact us at <Helen.Bowdoin@walden.org>. Or call the Education Program Director at (781) 259-4740." Links to sample curricula for high school teachers are available on the Web at <www.walden.org/institute> by clicking on "Educational Programs and Resources."

Statement of Support and Revenue and Expenses
Fiscal Year Ended 31 March 1999

Expenses:	
Cost of Goods Sold, Walden Shop	$154,679.00
Salaries and Wages, Employee Benefits and Payroll Taxes	101,234.00
Annual meeting	10,404.00
Bank and credit card fees	6,495.00
Contract labor and honorariums	1,452.00
Postage and freight	9,650.00
Travel	622.00
Professional services	6,766.00
Insurance	5,013.00
Office supplies and expense	19,746.00
Telephone	9,626.00
Maintenance and repairs	2,048.00
Printing	23,466.00
Advertising	3,260.00
Walden shop rent	12,979.00
Storage	1,636.00
Rent, Office (donated)	6,000.00
Depreciation	14,823.00
Total Expenses	$389,899.00
Support and Revenue:	
Gifts and donations	$21,085.00
Walden shop gross profit	280,715.00
Membership dues	42,548.00
Annual meeting	16,289.00
Investment income	4,838.00
Bulletin and Saunterer sales, Saunterer advertising, & Royalties	8,100.00
Total Support and Revenue	$375,331.00
Net Loss	$14,568.00
Net profit not including depreciation	$255.00

Notes and Queries

The 31 May 1999 *Publishers Weekly* lists the first three titles in The Spirit of Thoreau Series, published by Houghton Mifflin for the Thoreau Society: *Material Faith: Thoreau on Science; Uncommon Learning: Thoreau on Education*, and *Elevating Ourselves: Thoreau on Mountains.* Wes Mott is editor of the series. Each book is a paperback priced at $6.95 and is available from the Shop at Walden Pond.

PUN SURVEYING of all kinds, according to the best methods known; the necessary data supplied by you. Society member Randall Conrad is surveying Thoreau readers for their favorite instance of Thoreau punning or other wordplay. Submit your favorite, tell where it comes from, and include you name and address. If you wish, tell why it tickles you and/or include a few words about yourself. Randall will track all entries and, from time to time, publish a running count. Mail favorite puns to: <puns@calliope.org> or to: Calliope, 1116 Mass Ave, Lexington MA 02420.

A "Briefly Noted" review in the 24 May 1999 issue of *The New Yorker* reviews the book *Country of Exiles: The Destruction of Place in American Life*, by William Leach (Pantheon, $24). The reviewer refers to writers whose ghosts haunt the book, including "the famous homebody Thoreau, who once wrote, 'Foolish people imagine that what they imagine is somewhere else.'"

From a Briefly Noted item in a January 1999 New Yorker, a review of *Duane's Depressed* by Larry McMurtry: "In this novel—the conclusion of McMurtry's Thalia trilogy—the aging oil mogul Duane Moore shocks everyone in town when he parks his beloved pickup truck for the last time and begins to walk everywhere. He retreats from his family to a cabin in the woods, enters therapy, and becomes a reader of Thoreau, only to have his depression punctuated by tragedy. Although McMurtry's writing is rough, the reader is moved by the inconclusive journey of a man who knows that he must change his life but doesn't know why or how."

Joe Moldenhauer reports that his colleague, James Magnuson, has a new novel out, *Windfall* (Villard, 1999), in which "a college teacher and Thoreau scholar finds eight cooler boxes filled with $50 bills under a vacant feed store. In the course of time the depositors—criminals—appear, wanting their cash." Joe doesn't say what happens—we'll have to read the novel.

Richard A. Jones writes from Colorado about *A Colorado Winter*, a coffee-table book with photos by John Fielder and essays by M. John Fayhee (Richard favors the photography). Excerpts from famous writers appear on several pages, including this from Thoreau, facing page 36: "The thin snow now driving from the north and lodging on my coat consists of those beautiful star crystals, not cottony and chubby spokes, but thick and partly transparent crystals. They are about a tenth of an inch in diameter, perfect little wheels with six spokes without a tire, or rather with six perfect little leaflets, fern-like, with a distinct straight and slender midrib, raying from the center. . . . How full of the creative genius is the air in which they are generated. I should hardly admire more if real stars fell and lodged on my coat."

The Spring 1999 issue of *The Exeter Bulletin*, an alumni magazine of Phillips Exeter Academy, features "Slumming Among the Optimists," a profile of Society member and outstanding biographer, Bob Richardson. "Abandoning the tragic vision of academia, literary biographer Robert Richardson follows his heart to Walden Pond." The article contains this typical gem of clarity and insight from Richardson: "I understand biography as involving a lot of the skills a novelist uses, but playing by the rules of the historian."

Thoreau was recognized as a "Famous Caretaker" who ought to be remembered on Earth Day, along with Theodore Roosevelt and Rachel Carson, in *The Periscope* (17 April 1992), the official newspaper of Portsmouth Naval Shipyard. How often is a Transcendentalist writer mentioned in a military base newsletter? We owe this discovery, along with so many others, to Dick Winslow.

Dick also contributes to the annual of fine nature writing, *Writing Nature*, edited by Society member (and source of many notes and citations in the *TSB*) Parker Huber. *Writing Nature* contains a great variety of contemporary nature writing, and a wide-ranging, ample bibliography. The Summer 1999 issue is its tenth. Subscription information from: J. Parker Huber, P.O. Box 360, Brattleboro, Vermont 05302.

Christopher Leahy's February 24 talk at the Concord Museum, part of the series "Speaking for Nature" co-sponsored by the Museum, The Thoreau Institute, and The Thoreau Society, was written up in the 25 March 1999 *Concord Journal*. Leahy's lively talk, with "salty remarks on good and bad nature writing," was introduced by Helen Bowdoin, and included references to Shakespeare and Nabokov as nature writers. The article was accompanied by an announcement for the next lecture in the series, by Bill McKibben. The McKibben lecture was also announced in the 25 March 1999 *Lincoln Journal*.

An article on the Hoar family papers recently donated to the Concord Free Public Library appeared in the July 8 *Concord Journal*. Leslie Wilson, Curator of Special Collections at the CFPL, reports that the Journal article unfortunately does not accurately reflect the four pages of information about the collection Leslie wrote and provided to the newspaper. The full and accurate text is in the August/September issue of the e-journal *Concord Magazine*. The URL is <http://www.concordma.com/magazine/augsept99/hoar.html>. The CFPL has just begun mounting its finding aids (catalogues) on the Special Collections website. They will begin by posting the finding aid for their collection of Thoreau papers, followed closely by aids for the recently processed collection of several thousand photographic images of Thoreau country by Herbert W. Gleason, and then for other collections on the basis of anticipated interest and use. The Thoreau papers finding aid is up now, available for viewing on the Web at <www.concordnet.org>, then click on "Library," "Special Collections," and "Selected Finding Aids." The same route will bring you to information on the varied and interesting new Hoar family collection.

A review of William Ashworth's *The Left Hand of Eden: Meditations on Nature and Human Nature* (Oregon State UP, 1999) appears in the 1 April 1999 *Booklist* and mentions Thoreau as one of the author's heroes.

The 15 March 1999 *Publisher's Weekly* review of *E. B. White: The Emergence of an Essayist* by Robert L. Root Jr. (U of Iowa P, 1999) mentions Thoreau as an influence on the famous essayist.

The 18 March 1999 *Concord Journal* featured a photo of a fisherman floating in an inner tube on Walden Pond, trying his luck during a snow storm.

Le Moyne College, whose mascot is a dolphin, now has an attractive T-shirt on sale at local stores, with this quotation printed on the front: " . . . for a short while, I lived as a dolphin." Thoreau, *Walden.* This is thanks to Gordon Boudreau, who sported the shirt at the recent Annual Gathering.

Dave Ganoe showed some terrific nature photographs at the Annual Gathering, with very apt matching quotations from Thoreau. An exhibit of his photographs—"Waking to Light: New Visions"—will be on display August 13-September 17 in the Atrium Gallery of the Guerrierri Center on the campus of Salisbury State University, in Salisbury, Maryland. The public is invited to a reception to be held Wednesday, September 8, at 4-6 pm in the Atrium Gallery. Dave is fortunate to have a productive retirement activity since leaving his service to Salisbury State University, and viewers of this exhibit will have a good share in that luck.

A website devoted to research at the University of Kansas mentions Thoreau as follows: "Essayist Henry David Thoreau said that the bluebird carries the sky on its back. For more than a century, scientists have agreed, saying that blue feathers look blue for the same reason that the sky does. Now, a University of Kansas scientist and his colleagues say that's not so. They have found that feathers look blue for the same reason that oil slicks do. Rick Prum, curator of ornithology at the KU Natural History Museum, said, 'These results apply to many common garden birds, including blue jays, indigo buntings-and yes, Thoreau's blue bird.'" Quoted from <www.research.ukans.edu/blue.html>, courtesy of Brad Dean.

Joel Myerson reports more good press for the Thoreau Institute, in the 1 June 1999 issue of *Library Journal.* Thomas Moser, Cabinetmakers, has an ad on page 21 featuring a photo of the Henley Library reading room, over the caption "A reverence for wood."

SIMPLICITY, SIMPLICITY, SIMPLICITY!! The Southern American Studies Association is holding a conference on simplicity, 4-6 November 1999, at the Hyatt Regency, Atlanta, GA. Send proposals for papers on Americans' efforts to obtain or to sabotage the simple life to:

Program Coordinator Patricia D. Valenti
Dial Building 121A
University of North Carolina at Pembroke
Pembroke NC
valenti@sassette.uncp.edu

Bob Galvin informs us that Alice de Vermandois Perry of Needham, Mass., great-granddaughter of James Freeman Clarke, died on Tuesday, May 4, 1999 at the age of 90.

Randall Conrad writes from Massachusetts with this further information: "As correctly noted in the spring *Bulletin* (p. 6), The *Autobiography of Martin Luther King, Jr.* mentions the influence of 'Civil Disobedience' in two places. It is worth recalling, however, that the posthumous autobiography was culled from many earlier texts by Dr. King, both published and unpublished. For those tracing original sources, the first passage cited, 'When I went to Morehouse . . .' (*Autobiography*, 14), is a slightly reworded reprise of a one-page reminiscence dated September 7, 1962, that King contributed to 'A Centenary Gathering for Henry David Thoreau,' a special section in *The Massachusetts Review*, autumn 1962, p. 43. The second passage, 'As I thought further . . .' (*Autobiography*, 54), is found in *King's Stride Toward Freedom: The Montgomery Story* (New York: Harper and Row, 1958), 51. (See also p. 91.)"

Rick Thompson observes that the textile manufacturer Fieldcrest now has a line of bathroom towels called Thoreau!

The Melville Society announces the debut of *Leviathan: A Journal of Melville Studies*, a semiannual journal that "will publish essays, notes, and reviews related to the life, works, sources and associates, reputation, and influence of Herman Melville. Articles (including creative pieces) exploring any aspect of Melville through any approach are welcome. Please send two copies of typescript submissions to the editor: John Bryant, Department of English, Hofstra University, Hempstead, NY 11549." Volume 1, no. 1 was March 1999, no. 2 due out October 1999. Submissions are being accepted for future Special Issues on Melville and Milton; Teaching Melville; Melville in Manuscript; Melville Biography; Postcolonial Melville; The Electronic Melville; and *Moby-Dick* 2001: 150 Years of Reading.

A documentary about Thoreau, the Walden Woods Project, and the Thoreau Institute, aired during the week of May 10, 1999, on cable TV systems throughout the U.S. *Celebrating Henry* is an hour-long program featuring interviews with Walden Woods Project founder Don Henley and others involved in the preservation of Walden Woods and the establishment of the Thoreau Institute. Also covered was the Institute's grand opening of July 1998.

A profile of Peter Alden, driving force behind last summer's 1,000 species Biodiversity Day project in Concord and Lincoln, appeared in the 23 May 1999 *Boston Globe West Weekly.* The article, "Peter Alden Has a Mission: Reconnecting Us to the Earth," was written by Alice Hinkle.

Steve Ells is depositing in the Thoreau Institute archives a videotape of a talk by Ernst Mayr, an eminent evolutionary biologist, given at the Concord Academy Chapel on May 10, 1999. In this talk, Mayr praises Thoreau as, in Steve's words, "a careful investigator of a transforming biological landscape," praises *Faith in a Seed* as "a wonderful book" that clearly shows the causes of the rotation of pine and oak forests, and encourages the preservation and use of Estabrook Woods as an ideal site for educating people about the living world.

Steve Ells quotes Mary McClintock of the Conantum Garden Club on the naming of the Conantum area in Concord: "Long before the Conantum Garden Club first made their flora and fauna lists in 1967, Henry David Thoreau . . . spent a lot of time in Conantum, a name which he jokingly coined from the Conant Farm on Garfield Road. He was poking fun at East Newton which had just asked to be called by the old Indian name, 'Nonantum.'" The same source, in the July 1998 *Kalmia Woods Bulletin* of the Kalmia Woods Association (the neighborhood association for the Conantum subdivision and the owner of its common land), provides insight into Thoreau's botanical prowess in a note on botanical findings on Biodiversity Day in Concord 1998: "I wondered how many of the plants Susan Clark and I saw in . . . 1998 . . . were there in Thoreau's day. I used Ray Angelo's *Botanical Index to Thoreau's Journal* and was amazed to discover that Thoreau saw 325 of the 368 species on our July 4 list! Of the 43 not mentioned, 37 are aliens which have come in since his time. . . . The remaining species are from other parts of the country and have been

introduced here or escaped from our gardens. This means that we did not find a single native Massachusetts plant which was unknown to Thoreau. He saw many more species than these, some of which are now scarce or no longer found in Concord . . ."

The 15 March 1999 *Time* magazine contains an article, "Little Concord's Literary Largesse," which surveys Concord's famous writers and tourist stops, expressing wonder at the concentration of great writers in the little town. There is a useful list of phone numbers and web sites at the end of the article. The article, with the numbers and URLs for further information, can also be found on the *Time* website, by entering the article's title in the search engine at <http://cgi.pathfinder.com/time/>.

The March 1999 number of *College English*, published by the National Council of Teachers of English, shows the results of research into the most frequently anthologized essays taught in college English classes, covering a period of fifty years. Henry Thoreau's "Civil Disobedience" comes in fifth, behind essays by George Orwell, E. B. White, Joan Didion, and Lewis Thomas. Later writers influenced by Thoreau also appear on the list: White, Martin Luther King Jr., Annie Dillard, and Loren Eiseley (is Lewis Thomas also among those significantly influenced by Thoreau?). The survey was conducted by Lynn Z. Bloom, professor of English at the University of Connecticut. An article on the survey results appears also in the 2 April 1999 issue of *The Chronicle of Higher Education.*

Ann Woodlief, who teaches English at Virginia Commonwealth University, has posted some of Thoreau's poems on the Web for her students at <www.vcu.edu/engweb/transweb/thoreaupoems.htm>. Ann has other interesting pages on her website, including, for instance, a Transcendentalist page with several links, at the same address minus the "thoreaupoems.htm." Although the course is over, the website is still up, and students and non-students alike are invited to contribute to the site; there is an online form for doing so.

Twenty-nine miles of the Concord, Sudbury and Assabet Rivers have gained Wild and Scenic River status and will therefore be protected by the National Park Service. The SuAsCo, as they are known by people who use acronyms, qualified "for having outstanding ecology, history, literary associations, recreation, and scenery," according to a spokeswoman for the Wild and Scenic River program, as reported in the June 1999 issue of *AMC Outdoors*, the magazine of the Appalachian Mountain Club.

A book review by Richard Eder in the 2 May 1999 *New York Times Book Review* begins: "Why should only the lit-crit people be entitled to transgress Thoreau's injunction (I adapt): Mistrust all writing that requires new words."

We are grateful to B. Dean, A. Meredith, J. Myerson, and R. Winslow III for some of the unattributed items included in this column.

Thank You!

With the outstanding support of the following members, we have acquired the daguerreotypes of John, Sr., and Sophia Thoreau. Thank you to everyone who contributed to this Daguerreotype Fund.

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Alexander Armstrong
John Bankston
Henry Bass
Blanche Bast
Paul Beckley
Kenneth Beckman
Michael Berger
Peter Bergh
Andree Berlin
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Eric Williams
Pam Williams
Glenn Winter
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David Wojcik
Melvin Wolfson
Jennie Wollenweber
Woody Woodis
Edward Zahniser
Linda Ziegler

Additions to the Thoreau Bibliography

Michael Berger

Barry, Dan. "Civil Disobedience, Negotiated." *New York Times*, 28 March 1999. Discusses recent protests against New York City police, in which the police and demonstrators negotiate ground rules in advance, resulting in "the cordial choreography of street theater that has come to define many demonstrations."

Bengtsson, Frans G. "Henry David Thoreau." Translated from Swedish by Thorsten and Rosemary Sjolin, illustrated by Gunnar Brusewitz. *Concord Saunterer* 6 (1998): 65-96. The introduction to the first Swedish version of *Walden* (published 1924), translated here into English.

Boudreau, Gordon V. "West by Southwest: Thoreau's Minnesota Journey." *Concord Saunterer* 6 (1998): 145-60. With several interesting photos.

Brain, J. Walter. "Thoreau's Thrush alley." *Concord Journal*, 8 July 1999, Second Front, p. 15. Also available in the *Lincoln Journal*. With photos and a map. Local expert on Thoreau's landscapes provides a well-informed tour of one of Thoreau's favorite haunts.

Callicott, J. Baird, and Michael P. Nelson, eds. *The Great New Wilderness Debate: An Expansive Collection of Writings Defining Wilderness from John Muir to Gary Snyder*. Athens: U of Georgia P, 1998. Review: *The North Carolina Historical Review* 76, no. 1 (January 1999): 127-8. "Section 1 presents the received wilderness idea as expressed by well-known advocates such as John Muir, Henry David Thoreau, and Aldo Leopold."

Cameron, Kenneth Walter. *Thoreau, Emerson and Europe: Four Titles*. Hartford, CT: Transcendental Books, 1998.

Friesen, Victor Carl. "Thoreau and Zane Grey's The Vanishing American." *Concord Saunterer* 6 (1998): 169-76.

———. *The Year is a Circle: A Celebration of Henry David Thoreau*. Reviews: *Studies in Henry Thoreau* (Japan), no. 24 (May 1998): 67-8 [in Japanese]; *Nature Photographer* 9, no. 3 (December/January 1998-99): 41.

Foster, David R. *Thoreau's Country: Journey through a Transformed Landscape*. Reviews: *Boston Globe*, 17 May 1999, reviewed by Chet Raymo; *Boston Sunday Globe*, 23 May 1999, reviewed by M. R. Montgomery; *The Chronicle of Higher Education*, 21 May 1999; *The New Yorker*, 31 May 1999, 112.

Heller, Scott. "Essays That Live On: A Scholar Examines an Overlooked Canon." *The Chronicle of Higher Education*, 2 April 1999, A20-21.

Hudgins, Andrew. "'My Only Swerving': Sentimentality, Poetry, and Animals." *In The Glass Anvil*, 66-79. Ann Arbor: U of Michigan P, 1997. Originally published in *Syracuse Scholar* 5 (Spring 1984): 5-14. Contemporary poet discusses changes in American writing about animals that have occurred between previous times and the present, when Americans live largely in the absence of wildlife. Mentions Thoreau as a touchstone.

Keslar, Linda. "Thoreau as Leading Man: Bringing Him to the Screen." *Concord Saunterer* 6 (1998): 115-42.

Labriola, Patrick. "Germany and the American Transcendentalists: An Intellectual Bridge." *Concord Saunterer* 6 (1998): 99-113.

Levinson, Betsy. "A Family Saga Revealed." *Concord Journal*, 8 July 1999. Discusses papers donated to the Concord Free Public Library by a descendent of the prominent Hoar family of Concord. The collection offers excellent materials revealing the historical and social climate of Thoreau's day, and several previously unknown letters from famous people, including Emerson, Hawthorne, U. S. Grant, and Daniel Chester French. This article discusses the work involved in accessing such material in a special collection. See a related item in the current Notes and Queries.

Lopate, Phillip, ed. *Writing: A Literary Anthology*. New York: Literary Classics of the United States, 1998. Includes selections by Thoreau.

Marx, Leo. "The Full Thoreau." Part 2. *The New York Review of Books* 46, no. 12 (15 July 1999): 44-48. Reviews *The Environmental Imagination: Thoreau, Nature Writing, and the Formation of American Culture* by Lawrence Buell, and *Seeing New Worlds: Henry David Thoreau and Nineteenth-Century Natural Science* by Laura Dassow Walls. The second of a two-part essay. In terms probably familiar to those who attended the Boston University symposium on "Thoreau's Natural Philosophy," on October 8, 1998, and reported upon in *TSB* 226 (Winter 1999), Professor Marx reprises his argument with Buell's interpretation of Thoreau's nature writing. Continuing his quarrel with those he calls ecocentrists, or ecological revisionists, Marx maintains that they misunderstand the nature and value of pastoral writing, which he sees Thoreau as having attained in admirable form in *Walden* (barely escaping the deleterious influence of his natural history studies of the 1850s), and then as having fallen from in his later focus upon nature outside the framework of social critique and literary convention. Marx believes Walls's account of Thoreau's science, as a form of "empirical holism," is the best explanation so far of how new scientific ideas "figured in the change in Thoreau's outlook in 1851." Marx argues that there is a fundamental conflict in *Walden* between the biting social critique and the serene descriptive nature writing, and he laments both Thoreau's and current ecocentric critics' obsession with nature, which Marx believes should remain secondary to human society and cultural concerns. Professor Marx's review article should be read in full as this digest cannot do justice to its nuances. Ditto for the annotation to the following item.

———. "The Struggle Over Thoreau." Part 1. *The New York Review of Books* 46, no. 11 (24 June 1999): 60-64. The first of a two-part essay. Ostensibly reviews *The Writings of Henry D. Thoreau: Journal, Vols. 1-5*, Elizabeth Hall Witherell, Editor-in-Chief (Princeton University Press); *Faith in a Seed*, edited by Bradley P. Dean; *A Year in Thoreau's Journal: 1851*, edited by H. Daniel Peck; and also discusses *Consciousness in Concord: The Text of Thoreau's Hitherto "Lost Journal" (1840-1841) Together with Notes and a Commentary*, edited by Perry Miller; *Deep Ecology for the 21st Century*, edited by George Sessions; and *Writing Nature:*

Henry Thoreau's Journal by Sharon Cameron. Argues that ecocentrists are making more of Thoreau's late nature writings than they deserve, that the claims being made for new publications like *Faith in a Seed* are unwarranted, and that the proto-ecologist Thoreau these critics celebrate is already exemplified just as well in the Journal. Includes an homage to Perry Miller. Sets up the questions to be addressed in the second installment: How did the shift in Thoreau's outlook and practice in the 1850s affect *Walden*? Does *Walden* tell two incompatible stories, as Sharon Cameron argues?

Montgomery, M. R. "The Landscape as Thoreau Knew It." *Boston Globe*, 23 May 1999. Review of David R. Foster, *Thoreau's Country: Journey through a Transformed Landscape.*

Mosher, Howard Frank. "In Spring, A Young Man's fancy Can Get Him into Cold Waters." *Boston Sunday Globe*, 2 May 1999, 4(M). Discusses the fishing life and writers who evoke it, including Thoreau.

Myerson, Joel. "Edward Waldo Emerson's Recollections of His Father's Death." *Concord Saunterer* 6 (1998): 163-7.

Navon, Adrianne. "Little Concord's Literary Largesse." *Time*, 15 March 1999.

Parini, Jay, ed. *The Norton Book of American Autobiography.* New York: Norton, 1999. Review: *Library Journal*, 1 April 1999. Includes a selection by Thoreau.

Randolph, Richard S. "'I Am of French Extract': Thoreau's Sympathy with the French." *Concord Saunterer* 6 (1998): 47-62.

Smith, Harmon. *My Friend, My Friend: The Story of Thoreau's Relationship with Emerson.* Amherst: U of Massachusetts P, 1999. Listed in *Forthcoming Books* (April 1999). A chapter from this book appeared in *Concord Saunterer* 3 (1995).

Taylor, Jason. "Foundations for the Castle: Building the Thoreau Institute." *Concord Saunterer* 6 (1998): 7-24. With twelve pages of photographs.

Thoreau, Henry David. *Journal, Volume 5: 1852-1853*, ed. Patrick F. O'Connell. Review: *Journal of American Studies* (Cambridge, England) 33, no. 1 (April 1999): 177-9. Reviewed by Madeleine Minson, University College London.

———. *The Variorum Walden: Commentary and Indexes for the Scholar.* Notes and commentary by Kenneth Walter Cameron. Hartford, CT: Transcendental Books, 1998.

———. *Elevating Ourselves: Henry David Thoreau on Mountains.* Edited by J. Parker Huber with a foreword by Edward Hoagland. Boston: Houghton Mifflin Company, 1999. One of three books beginning the "Spirit of Thoreau" series sponsored by the Thoreau Society and edited by Wesley T. Mott.

———. *Material Faith: Henry David Thoreau on Science.* Edited by Laura Dassow Walls with a foreword by Edward O. Wilson. Boston: Houghton Mifflin Company, 1999. One of three books beginning the "Spirit of Thoreau" series sponsored by the Thoreau Society and edited by Wesley T. Mott.

———. *Uncommon Learning: Henry David Thoreau on Education.* Edited by Martin Bickman with a foreword by Jonathon Kozol. Boston: Houghton Mifflin Company, 1999. One of three books beginning the "Spirit of Thoreau" series sponsored by the Thoreau Society and edited by Wesley T. Mott.

Vardamis, Alex A. "Stop Bombing, Read Thoreau." *San Francisco Chronicle*, 3 May 1999. A column with advice for the President regarding Yugoslavia, quoting "Civil Disobedience."

Williams, Ted. "Thoreau's Dream." *Sierra* (March/April 1999): 59+. "The philosopher from Concord envisioned a preserve in the 'mossy, moosey' Maine Woods. Is it still worth saving?" Includes many nice photos and a map showing the proposed Maine Woods National Park and Preserve.

Williamson, Bill. "Thoreau's Self-sufficiency Had Its Inconsistencies." *Kennebec Journal*, 23 May 1999; *Kennebec Morning Sentinel*, 23 May 1999; <http://www.centralmaine.com/052399/news07.html> 23 May 1999.

Wilson, Eric. "Thoreau, Thales, and the Distribution of Water." *Concord Saunterer* 6 (1998): 27-44.

We are grateful for the contributions made to this bibliography by B. Dean, D. K. Dean, V. Friesen, M. Harding, T. Harris, P. Huber, A. Meredith, R. Winslow III, and S. Zelinsky. Please keep Michael Berger informed of any items missed and new items as they appear, at 7823 Shadowhill Way, Cincinnati, OH 45242; e-mail: bergermb@email.uc.edu; fax: 513-791-5180. Whenever possible, please include a copy of the book, article, or other item, so that it can be preserved in the Thoreau Society's collection at the Thoreau Institute.

Calendar

September

Massachusetts

14–Nov. 2 **Tuesdays 7:30–9:30 p.m.**

Tom Blanding will lead a seminar on Thoreau's *A Week on the Concord and Merrimack Rivers* at the Acton Women's Club in Acton Center.

19 **Sunday 1:00–4:00 p.m.**

Living History Program
To kick off Deaf Awareness Week, meet actor Brad Parker at the cabin replica at Walden Pond. Deaf park visitors should pre-register at (413) 577-2200 TTY to ensure American Sign Language interpreters. Sponsored by the Department of Environmental Management (DEM) (978) 369-3254.

26 **1:00–3:00 p.m.**

Family and Friends
Join actor Brad Parker as he portrays Thoreau and discusses his relationship with family and friends. Meet at the cabin replica at Walden Pond and enjoy a walk down to the house site. Sponsored by the DEM (978) 369-3254.

Living History Program
Join herbalist Nancy Lopin from Mass. Audubon's Broadmoor Sanctuary for an educational nature walk. Identify species of edible and medicinal plants. Learn easy ways to prepare wild food and herbal medicines. Sponsored by The Walden Conservancy. Call ahead to ensure space (978) 369-3254. Meet at the cabin replica.

October

Massachusetts

2–4

Voices for Thoreau's Wild New England: The Forgotten Language Tour.
Listen to distinguished nature writers at evening readings. Experience New England's wilderness through a special art exhibit. Explore the wildness of Walden and Estabrook Woods on field trips. Voice your vision for restoring the wild side of New England! Featuring renowned nature

writers Bill McKibben, Sandra Alcosser, Richard Nelson, John Hanson Mitchell and others, the Forgotten Language Tour is a national tour of leading writers and poets that fosters a deeper understanding of our relationship with the natural world. Hosted by RESTORE: The North Woods and Musketaquid Arts and Environment, a program of Emerson Umbrella Center for the Arts with Concord Academy, the Thoreau Institute, Wild Earth, and others. For more information call: (978) 287-0320 or visit www.orionsociety.org <http://www.orionsociety.org>.

8–11

Cape Cod Excursion. The Thoreau Society is planning its first Cape Cod Excursion to celebrate the 150th anniversary of Thoreau's first visit to the Cape. Join us for a three-day hike in Thoreau's footsteps with Adam Gamble, author of *In the Footsteps of Thoreau: 25 Natural and Historic Walks on Cape Cod*. For more information visit our Web site at www.walden.org/society or call (781) 259-4750.

11 Monday 1:00–3:00 p.m.

Travels Outside of Concord
Join actor Brad Parker as he portrays Thoreau on Columbus Day. Thoreau will reminisce about his excursions on the Concord River and to Maine. Sponsored by the DEM (978) 369-3254. Meet at the cabin replica at Walden Pond.

November

Massachusetts

10 Wednesday 7:30 p.m.

"Emerson and Individualism" a lecture by Wesley T. Mott. No concept has come to seem more Emersonian-or American-than self-reliance, or individualism. But on no subject has Emerson been more misquoted. The talk ranges over an amazing array of misuses of Emerson and then, in the context of his own life and times, explores just what Emerson meant by self-reliance. Wes Mott is Professor of English at Worcester Polytechnic Institute. The author or editor of five books on Emerson and Transcendentalism, he organized the Ralph Waldo Emerson Society in 1989. Mott is series editor of the newly published "Spirit of Thoreau Series" (Houghton Mifflin Co., 1999). Co-sponsored by the Concord Museum and Thoreau Institute. Free and open to the public. Lecture held at the Concord Museum.

21 Sunday 2:00–4:00 p.m.

"Thoreau and Lincoln, Massachusetts" a lecture by Bradley P. Dean. Lincoln Historical Society will meet at the Thoreau Institute and will listen to a presentation from Dean on Thoreau's relation to and activities within the Town of Lincoln. Light refreshments will be served after the presentation.

New York

15

Wild Fruits
Thoreau's *Wild Fruits*, a key component of the last project he was working on in the last years of his life, will be published by W. W. Norton & Company of New York City.

15 Wednesday 7:30 p.m.

Reading and Book Signing
with Bradley P. Dean, editor. Upper East Side Barnes & Noble. Dean will read from Thoreau's new book, *Wild Fruits*, and will discuss his editorial work on the book.

Cape Cod Excursion
October 8 - 11
Join Adam Gamble, author of *In the Footsteps of Thoreau* for a three-day excursion following Thoreau's 1849 walk from Eastham to Provincetown. Lodging and non-lodging packages available. Reservations must be made by October 1.
For more information contact the Society office or:
www.walden.org/society

www.walden.org

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To fulfill its mission, the Society:

- supports programming for the Thoreau Institute, in partnership with the Walden Woods Project;
- sponsors various Thoreau-related excursions and events throughout the year;
- owns and operates the Thoreau Society Shop at Walden Pond, a visitor's center with a bookstore and gift shop located at the Walden Pond State Reservation;
- holds a four-day annual gathering each July in Concord, Massachusetts; and
- publishes the *Thoreau Society Bulletin*, *Concord Saunterer*, and other Thoreau-related material.

Membership in the Society includes subscriptions to its two publications, *The Concord Saunterer* (published each autumn) and the *Thoreau Society Bulletin* (published quarterly). Society members receive a 10% discount on all merchandise purchased from the Thoreau Society Shop at Walden Pond and advance notice about Society programs, including the annual gathering. Contact the Thoreau Society administrative offices in Lincoln, Massachusetts, for membership information (address below).

Thoreau Society Directory

Communications relating to *The Concord Saunterer* should be addressed to Ronald Wesley Hoag, the Thoreau Society, Inc., Department of English, East Carolina University, Greenville, NC 27858-4353, U.S.A.; tel: (252) 328-6580; fax: (252) 328-4889; e-mail: hoagr@mail.ecu.edu.

Inquiries about merchandise (including books and mail-order items) should be directed to Jon Fadiman, Manager, the Thoreau Society Shop at Walden Pond, 915 Walden Street, Concord, MA 01742-4511, U.S.A.; tel: (781) 259-4770; fax: (978) 287-5620; e-mail: Shop@walden.org.

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